Lib McGeoch E-1 (1922-1924) 1948
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761 whenever the skin is broken. Any wound may prove dan-
[152] gerous, but particularly one that cuts either of the invisible
[827] lines along which vitality flows from the little finger to the
little toe. An injury to one of these channels spreads rapidly
and is in many cases fatal.

761 It is generally considered that a person dies if his life leaves
794 his body. In contradiction to this, though the discrepancy
seems of slight importance to the Bella Coola, is the belief that
it ascends at the winter solstice to the gathering of the super-
natural beings in *Nuxmit'a* to greet *Alpuntiin*. It is common
knowledge that some part of the human body does this, but
there is diversity of opinion regarding which it may be. Some
say it is the spirit, but the consensus of opinion is that it is the
life. If it is successful and receives presents in the land above,
its owner will prosper on earth; if it is unfortunate, he will be
the same; if it falls in the crush as the guests hurry forth to
escape the heat of *Alpuntiin*'s entry, he will die. By dreams
761 a man learns the fortune of his supernatural representative,
787 and from them he can judge what is in store for him during the
coming year and receive intimations concerning birth and
death, secret society matters and, in fact, every phase of
human activity, since all are decided at the meeting of *Alpuntiin*
and his associates. Dreams are considered to be especially
important at this season of the year (I, p. 608) and information
obtained from them may, perhaps, be the origin of the present
firm conviction that some portion of the body actually ascends.
[182] Bella Coola beliefs have so broken down in recent years that
lack of unanimity concerning the specific part is not surprising,
nor does it alter the importance of this conviction. No attempt
is made to explain how an individual can remain alive during
the annual absence of his life.

761 Although the life is so ethereal, it really consists of four
intangible elements which unite to form the immaterial whole.
One of these parts, including the voice, is located in the throat,
another in the trunk, a third in the legs, and a fourth in the
feet; the body is thus divided into four quarters. The con-

1:McIlwraith K-5 (1922-1924) 1948
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the science of medicine. The Bella Coola are familiar with many acts which cause definite results. To place a new-born girl in contact with the representation of a beautiful woman so that she may grow up to be like her, seems false science, magic, to the white man; whereas the application of splints and gum to a fractured limb is a medical treatment, crude perhaps, but definitely scientific. The two are identical to the Bella Coola. They do not ask *why* or *how* a result follows, they merely know that it does. Such lore has been handed down from time immemorial; it is steeped in the sanctity of antiquity and hallowed by the knowledge that their ancestors have done the same for generations. All such acts may be described as "medicines," for so they appear to those who practise them. To separate them into magical and scientific categories would misrepresent the native point of view; the only division that can be made is between those that cause, and those that prevent or cure. Even in this there is some overlap. A medicine that cures a child from crying likewise causes him to be placid and amiable; so, too, medicines of a preventive nature comprise elements of both types. The principle governing most of these is sympathetic magic, a concept which, if put in words to the Bella Coola, would be regarded as logical and scientific. The second important class of medicines consists of objects, either herbal or derived from the human body, which are believed to have such abundant power that they are effective against ailments of supernatural origin, or against supernatural beings themselves. Some of these have already been mentioned in connection with the attitude of the Bella Coola towards these beings of the earth, sky, and water.

Most curative medicines are used by the practitioner on himself; most causative, on someone else. The latter are either social or anti-social, depending upon whether the result is benevolent or malevolent. Shamans frequently use magical means in curing the sick and are highly regarded by the community, but medicines of the same kind may be used to kill

1:McIlwraith E-5 (1922-1924)1948
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gles, bites him between the eyes or at the back of the neck so that a little blood flows.

"If you don't keep quiet," he says to the screaming child, "I shall bite you all over your head."

This medicine acts in two ways: (1) The offender is so frightened that he is likely to reform; (2) Contact with a man of good disposition imparts the same to him. A tuft of mountain goat wool is inserted into the wound to make it heal properly.

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To Cure Disobedience and Laziness

Parents whose child exhibits these bad qualities also ask help of a man of good character. If he accepts the task, he provides himself with a bone needle and waits until he hears the child refuse to perform some simple task. Then, with a rush, he throws the offender on his stomach and suppurates the needle until the blood flows freely. He then releases the frightened child who usually slinks away to bed for the rest of the day. When the bleeding has ceased, the quiet person cuts chips from the canoe of an energetic man and rubs them on the wound, saying:

"Thomas, may you be like the canoe, always active and doing whatever is expected of you."

An old Kimsquit man recalled vividly the application of this medicine to him when he refused to fetch water for his mother. He was about eleven years of age at the time and asserted that it had greatly improved his behaviour.

MEDICINES FOR ORDINARY DISEASES

752

For Sprains and Bruises

Pound stalks of false hellebore, mix with hemlock gum, and bind on the injured spot as a poultice.

757

For Swollen Neck

Cut off small pieces of a thoroughly smoked bear's heart, pound in water, and drink the mixture.

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757 about one week. This causes the skin to turn white and draws out the matter.

752 [177] (1) The usual remedy for boils and similar sores is cutting. There are no professional surgeons so that a patient merely requests a friend in whom he has confidence to perform the operation which is now carried out with a metal knife instead of an obsidian blade. A man frequently performs on himself and it is not uncommon to see a Bella Coola sitting nonchalantly with the blood streaming down his leg into a receptacle filled with water. Even when a boil is on the buttocks, it may be cut by sitting down on a knife, but in this case a friend is always present to state when the position is correct.

752 759 *For Ulcers and Abscesses*

A few individuals, at present two at Bella Coola and one at Kimsquit, have the necessary skill to locate and operate on ulcers of the stomach. They have no inherited prerogative, their ability is due solely to practice and good sense. If a person suffers from internal pains and believes them to be caused by an ulcer, he requests one of these men to help him. The practitioner kneads and handles the patient to locate the growth, and suggests operating if he thinks it necessary. He measures off on the blade of a knife the depth required for the incision and asks consent to make such a cut. If the sufferer considers it too deep, he may indicate a shorter distance on the knife, or he may desire a still deeper one. As soon as patient and surgeon have agreed upon the depth of the wound, the latter inserts the knife to the proper distance, twists it around, and draws it out. If he has diagnosed correctly, pus comes pouring out; the wound is drained by the insertion of an eagle quill, and in many cases the patient recovers. Several instances are remembered of too deep cutting, resulting in penetration of the intestines and death. A surgeon is always suitably rewarded for his work.

It is believed that such operations were performed before the introduction of metal knives. Whether or not this be true,

1: McIlwraith E-5 (1922-1924)1948
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it is certain that ones of this type took place about 1870. No information could be obtained about other surgical practices. The Bella Coola are unacquainted with either trephining or cupping, and it is most unlikely that they performed more than cutting and the setting of broken limbs. Though incisions are primarily for boils and abscesses, one may be made in case of any obstinate pain, in the belief that some foreign matter has entered the body and must be extracted.

For Stomach-Ache (two means)

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(1) Peel the outer surface of red elderberry roots and chew a section until all the juice has been squeezed forth and swallowed; then spit out the tasteless bark and take a second piece. This must be continued for some time. It is dangerous to allow the liquid to remain within the stomach, so warm water must be taken as an emetic.

(2) Take five roots of the plant *ma'xwal·i*, each about one-tenth of an inch in diameter and one inch in length, grind them to powder and pour on water. Warm the mixture to body heat and drink in large quantities. This acts as an emetic and the patient feels hungry after vomiting. If cooked for a longer time, the roots provide a valuable food. [262]

This medicine is not sufficiently potent for serious attacks.

For Stomach-Ache, and also for Other Internal Pains (two means)

(1) Strip the bark from a *kāk'tslp* (birch?) branch a few inches in diameter and about three feet in length, and boil for an hour in a small amount of water. Care must be taken not to boil the decoction too long or it will become poisonous. Drink about four cupfuls of the mixture. It causes the stomach to heave violently, followed by vomiting. Then drink warm water, which also acts as an emetic. Take a further potion of the medicine, then more water, and continue with alternate doses until the vomit is clear. This medicine is so powerful that a patient usually recovers by the following day.

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752 *For Fractures*

An effort is made to straighten the limb and to place the ends of the broken bone together in their proper position. If there is considerable swelling, an incision is made to let blood escape. Hemlock gum is applied freely to the whole region to soften the wound and hold the splints in position. This penetrates the cut, if one has been made, and is believed to facilitate the knitting process. Any small sticks are used for splints.

REMEDIES FOR AILMENTS CAUSED BY SUPERNATURAL OR HUMAN BEINGS

783 753 Persons suffering from diseases or accidents of the types described in the previous section are not the only ones whom the Bella Coola consider to be sick. A girl at puberty, a mother who has just given birth, a man or woman whose consort has just died, has been placed in a peculiar relation to the supernatural and is in a condition identical to that of one suffering from a disease. The ritual acts prescribed at these crises of life are medicines, just as truly as an herbal potion or a curative treatment. In fact, anyone who has been in close touch with the supernatural is in a critical condition and must act circumspectly, the reason for the taboos observed by shamans.

789 [751] Hunters particularly, and others who are likely to come in contact with supernatural beings, employ a number of medicines to protect themselves or to alleviate the dangers to which they have been exposed. As already described, the most potent of these are articles which have been rendered essentially human by contact with the body. For example, an evil supernatural being such as the War-Party of the Tides can be kept at a distance by casting soiled clothing upon a fire. Even more powerful are stained cedar-bark sanitary napkins. It is remembered that when a Bella Bella lad was treated with a gull so that he could see beneath the ocean, his friends became so alarmed at his tremendous ability that they destroyed it by throwing pads of this kind on a fire built beneath the bed on which he was sleeping. The basis of this medicine is the belief

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that the proximity of such intensely human articles is enough to counteract and render powerless anything of a superhuman nature. Likewise, when a certain woman came in contact with the War-Party of the Tides and began to exhibit symptoms of insanity, she was cured by drinking water in which other women had squeezed out their menstrual pads. Another defence is the burning of dried salmon, fumigation from which is particularly effective for one who suffers from nightmares. Other remedies already mentioned are to cut the right leg and smear a bullet with the resultant blood in order to kill a *smnq*, and to lacerate the inside of the mouth and spit to withstand a capsizing mountain.

The medicine most commonly taken is false hellebore, the use of which was learnt by some ancient shaman. At dusk a hunter should eat a small twig of it, raw; it draws from his stomach everything injurious, particularly women's hairs, which are abhorred by animals, and ensures him success on the morrow. If he takes too much of it, he becomes ill and must swallow the antidote, mountain goat grease or marrow. He should also carry twigs of the plant with him, ready either to swallow or throw in the direction of any dreaded supernatural being whom he may encounter. Eagle down and dried salmon roe are sometimes similarly used.

The powers of a person who has obtained supernatural ability, whether or not he is a shaman, can be destroyed by similar means. For example, a lad treated so that he understands the speech of ravens, will lose his ability if he eats food cooked or prepared by a menstruating woman, by one who has lost her husband within the last year, or if he passes through the hole in the floor used by an adolescent girl. The last Bella Coola with this skill was deafened to the meaning of the birds' croaking by lying near his sister one night for warmth, since her mere proximity was enough to nullify his power. This aspect of medicine merges with taboos. So, too, the power of an object can be destroyed by washing; an instance of this in

2: McIlwraith E-5 (1922-1924) 1948
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tive. Hence compensation must be given. Payment for wounds inflicted is really parallel to payments to witnesses of any other prerogative; without their assistance X would not have been able to display his right. Long ago Cannibals are said to have had teeth of such sharpness that they were able to take pieces from the bodies of their victims with ease and quickness. In more recent years, it has been customary for a person about to be bitten to cut himself with a knife so that, when the Cannibal seizes him, a simple sucking at the chosen part will bring forth blood. In view of the honour attached to being bitten, no person to whom such a proposal is made would think of refusing. As previously mentioned, Cannibals do not bite other Cannibals, Scratchers, Breakers, or those whose patrons are ghosts, otherwise their victims may comprise any *kukusiut*.[1] Presents received by those bitten are called "Bandages." At the time of such payment gifts are usually given to all *kukusiut*, with additional compensation for the sufferers.

Now that X has eaten ordinary food it is supposed that he is again normal, although special precautions must be taken for the rest of the winter since he is subject to returning fits of frenzy. Consequently, he is never allowed to be alone, but is always followed by a number of *kukusiut* whose function appears to the uninitiated to be to guard them from the Cannibal. The sight of strangers suffices to rouse him, so that when a canoe from *Tăl'io* or Kimsquit approaches, a herald bids the uninitiated conceal themselves. On their arrival X rushes to the beach, apparently in spite of his guardians' restraint, and honours several of the strangers by biting them, as he did before he was able to eat ordinary food. On such occasions he then visits every house, attended by his escort, before returning to his own. Inside each dwelling he growls, cries out *xwa-*, *xwa-*, *xwa-*, and sometimes shakes or tears off the

[1] Every effort is made to convince the uninitiated of the severity of the wounds inflicted. For example, if a *kusiut* woman is suffering from some malady of the breast which requires an operation, a Cannibal bites her there and non-members are told that the incision, made about the same time, was caused by his teeth.

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him and bring him back, struggling, to the village where he snaps at all within reach. As soon as a person is bitten, an assistant covers the wound with undyed cedar-bark. A number of young men and women *kukusiut* accompany X wherever he goes, without any special prerogative for doing so. When he is weary, he rushes off into the forest where his followers sit down in two groups until he has recovered from his exertions; then he returns and bites more people. About noon the herald goes through the village calling out:

Ipānap, ipānap, kukusiaot, "Come to hold him down, ye *kukusiut*."

About two in the afternoon a number of *kukusiut* women assemble on the beach. X, apparently in spite of his guardians, dashes into the lowest house of the village where he growls and bites a few people, while any women present drone. Then those on the beach begin to drone and X rushes out of the house towards them. They become quiet, and when almost upon them, he appears to change his mind and hurries back to the house immediately above the one that he has just quitted. Again the women on the beach drone, and again he runs out, only to return to the house next above. This is repeated until he has visited every dwelling, his course up the village being a series of Ws. He returns finally to his own home and sits near the back-room.

Two sounding-boards and some beating sticks are brought in and a number of *kukusiut* range themselves in a double row under the leadership of a shaman to beat time madly to cure X. Four times the ritual is repeated, amid the droning of the women, and as the leader concludes with the short double jump, the sticks strike the floor with an ear-splitting crash. X now takes one of the sticks and starts to beat time for his own song, but almost immediately goes off into a wild beating like that of a maniac. Everyone cries out *hoip*, which ultimately soothes him. Once more he takes the stick and essays to beat time, but as before goes into a frenzy, and throws it away. The singers have been listening carefully, as if striving to learn

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"I will give my necklace of dentalium to whoever will recover my foot." 539*

First Gull tried, but he could not stay under water long enough to find it; Loon, however, dived down and brought the foot back to *Ḷ!aisetl*. She tied it to a stick which she carried over her shoulder, and paraded the village singing merrily:[10]

Ẋc!ɬgdinits	*wesaitswastaiyia*	*gnuwakila*	*diaitums-aiyiya*
Has cut off my leg	now	*Nuwakila*[11];	Yes, he did it.[12]

Sūmḷisoqo	*dalalxāpnānidis*	*ɬaisalxānixi*
What is that	is carrying	*Ḷ!aisalx*?[13]

Digmāsoloqo	*dixɬāms*	*ɬaisalxānixi*
It is her leg that	is carrying	*Ḷ!aisalx*.[14]

Asnanikiqual	*asnanikiqual*
She will gum it on;	she will gum it on.

Then she went into the forest at one end of the village and collected a large quantity of hemlock gum with which she fastened her foot in its proper place, reinforcing the junction with pliant sticks. Once more she paraded up and down the town, singing. This time her theme was:

"*Ḷ!aisetl*'s foot is now gum."

For ten days she kept it embedded in the gum, and when she removed the covering, the foot had regrown to her leg.[15] Raven was amazed, but said nothing; in fact, the two avoided one another as much as possible. However, when Raven once more invited *Ḷ!aisetl* to accompany him, this time berry-picking, she refused to go, saying that she was afraid.

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[10] This was recorded as song VII D 13b, National Museum of Canada; singer, Jim Pollard. The same method of recording has been used as for dance songs, although the vertical lines indicate only word clusters, not grouped forms to be called out by an announcer. [533]

[11] That is: *Nuwakila* [Raven's name as chief] has just cut off my leg.

[12] This song is divided into four parts, although they are not so clearly separated as dance songs. [533]

[13] That is: What is *Ḷ!aisalx* carrying? The man from whom the song was obtained used this form of the woman's name; the narrator of the story called her *Ḷ!aisetl*.

[14] That is: *Ḷ!aisalx* is carrying her leg.

[15] The Bella Coola, who still use hemlock gum to fasten splints and for swollen wounds, affirm that they learnt the practice from *Ḷ!aisetl*. [314] [752]

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*192 *istutsmap*, "Come and eat": Invitation to the *kukusiut* to assemble in a performer's house.

isulta: House beams.

isut·sta: Messenger bearing invitation to a potlatch.

[752] *itcliktas:* Massage.

[585] [431] *ilskalemsk:* 1—Presents, regarded as clothing, etc., given by the groom's relatives to the bride's kinsmen when the latter visit his house on the wedding day.
2—Other presents given by the husband's relatives to the wife's kinsmen prior to her repurchase.

[583] *ilxwaxdjut*, "The Throwing Off of a Heavy Burden from the Shoulders": Said of the repayment by a wife's relatives of presents received from her husband's kinsmen.

itxwolhsta: 1—Battering-ram.
2—The destruction of the house of a chief who is about to give a potlatch.

Ixilqotlăm: One of the names of the supreme god.

[201] *iqdhmaxtom:* Notification, by pressure on the foot, to a chief to go to the meeting-place.

[533] *ixlxănm:* The employment of frenzied stick-beating.

Ixpc·mm: Hot Springs on South Bentinck Arm.

ixstcētcpămmas, "The Hearing": Synonym for *xlăxtmm*, q.v.; this is a Kimsquit term only.

i·ştimut: Kusiotem rite in which the performer appears to be burnt to death.

i·ştwatmm: The casting of *kusiut* masks on the fire.

Iywmk, "Far from the River": Village on the upper Kimsquit River.

[847] *ixwotl:* Abortion.

i·xwsila, "Disappointed": said of the supernatural beings called by a *wi·á* dancer who arrive too late for the potlatch.

ikas: Slave from the lower Fraser owned in Kimsquit during the last century.

[101] *ikwlăxmy:* Bella Coola term for the Bella Bella.

[601] *ikwlasnălasmmx:* Half-brother or half-sister.

imlk: 1—Man.
2—Son; term used by old person in direct address to adult.
3—Husband.

[614] *imlkăsta:* Male relative of same ancestral family.

imlkliwa: Woman who performs man's work.

[601] *imlkpasta:* Single brother in a family with several sisters.

[431] *immlki, plural, imamlkoksi:* Small boy, especially son; term used in indirect address.

[584] *iqialik*", "Working Clothes": Presents given by the relatives of the future bride to the kinsmen of the future bridegroom at the first announcement of the engagement. The implication is that they will have to labour industriously to obtain the wealth necessary for the marriage.

[821] *isisnarul:* Cold wind of the mornings, semi-anthropomorphized.

isisty: Bella Bella term for the *istămy*.

[563] *istămy:* Bella Coola term for the people of mixed Bella Bella-Kimsquit stock who inhabited the shores of Dean Channel.

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Carrier NE7
Tsimshian NE15

B C 137 n57

POLYPODIACEAE, FERN FAMILY

Polypodium vulgare L., POLYPODY, PARASITIC SWORD FERN

Bella Coola: Roots—sometimes mixed with leaves of the red cedar (*Thuja plicata* Donn) or with other medicinal roots which the informant had forgotten—boiled, and the warm decoction taken internally for pains in the stomach, but not for vomiting or diarrhoea. Neither an emetic nor a purgative.

Roots chewed for swollen sore throat.

Southern Carrier: Not used.

Asplenium cyclosorum Rupr., LADY FERN

Bella Coola: Little roots cleaned off, from five to ten centres, mixed at times with roots or branches of the currant (*Ribes laxiflorum* Pursh. var.), boiled strongly, but for a short time only, and the decoction used as a wash for sore eyes.

Southern Carrier: Not used.

B ● [n52] [262]

Aspidium spinulosum Sw., SHIELD FERN

Bella Coola: Root eaten raw to neutralise poisoning from eating several kinds of shell-fish in the early part of the summer.

C 137 n57

Fern, species uncertain

Northern Carrier: Root boiled and the decoction taken internally for worms.

Gitksan: The large, round, green root-stock, but not the rootlets, mashed with bark of balsam fir (*Abies grandis* Lindl.) and devil's club (*Fatsia horrida* Sm. B. and H.), a little gum of scrub pine (*Pinus contorta* Dougl.) or tideland spruce (*Picea sitchensis* Carr), and root of skunk cabbage (*Lysichiton kamtschatcense* Schott), warmed a little, and applied to a boil or ulcer, which it brought to a head. Also used for rheumatism, and as a plaster on the chest for hemorrhage of the lungs.

C 137 n57

LYCOPODIACEAE, CLUB MOSS FAMILY

Lycopodium clavatum L., COMMON CLUB MOSS

Southern Carrier: Inserted in the nose to cause bleeding and cure headache.

B 137 n57

TAXACEAE, YEW FAMILY

Taxus brevifolia Nutt., YEW

Bella Coola: Branches with leaves boiled, and the decoction taken internally for the lungs. Neither a purgative nor an emetic.

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CONIFERAE, PINE FAMILY

B
E
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Juniperus communis L., JUNIPER

Bella Coola: Roots, leaves, branches, and bark boiled, and the decoction taken internally as often as desired for many ailments, including a cough from the lungs, and pain in the stomach. Neither a purgative nor an emetic.

Southern Carrier: Branches boiled, and the vapour inhaled for headache and pain in the chest.

Northern Carrier: Tips boiled, and the decoction taken internally as a purgative, also for a cough.

B
I
137
757

Juniperus sp.

Gitksan: Entire plant, including roots and berries, boiled for a day, and the decoction, when cool, taken internally for many ailments, including hemorrhage and kidney trouble. A purgative and diuretic.

Thuja plicata Donn, RED CEDAR

Bella Coola: Very soft bark used to bind up wounds, and to cover poultices of false bugbane (*Trautvetteria grandis* Nutt.) and of tall buttercup (*Ranunculus acris* L.).

Leaves, sometimes with the gum-coated cones, boiled, and the hot decoction taken internally for pain in the stomach. Neither an emetic nor a purgative.

Leaves powdered by pounding, mixed with a little cold water and taken internally for pain in the stomach, also externally for coughs and internal pains, as heart trouble, rheumatism, swollen neck, and pain in the stomach. *See also* Polypody, page 48.

Gitksan: Not used.

B
137
757

Chamaecyparis nootkatensis (Lamb) Spach, YELLOW CYPRESS, YELLOW CEDAR

Bella Coola: A little soft bark used to cover poultices of false bugbane (*Trautvetteria grandis* Nutt.) and of tall buttercup (*Ranunculus acris* L.).

B
[152]

Pinus contorta Dougl., SCRUB PINE, JACK PINE

Bella Coola: Gum applied to cuts.

Gum chewed and applied to broken skin.

B
[164]

Gum at the ends of branches, collected in November, December, and January, boiled and the decoction taken internally for "consumption."

Gum—like that of tideland spruce (page 51) and western hemlock (page 51)—mixed with the baked stems and leaves, or the dried and pulverized bulb, of false hellebore (page 53), and applied as a poultice (sometimes spread on red cedar bark) to the chest for heart trouble, and to the arms for rheumatism. Burned the skin within two or three days, but was sometimes left on as long as two weeks.

5: Smith E-5 (1920-1923)1929 NE6 Bellacoola NE6
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Tsimshian NE15
Sekani NE14

Abies sp.

Northern Carrier: Bark boiled in water and the decoction taken internally as a purgative.

Gum used as an ointment on wounds, and especially on burns.

Sikani: Gum applied to wounds.

Gitksan: Juicy inner bark, scraped from the trunk of the tree, after removal of the outer bark, taken internally for constipation.

Gum from the bark blisters taken internally as a purgative and diuretic for "consumption," gonorrhoea, and many other serious ailments. Applied externally to cuts and sores, especially the sores of gonorrhoea.

The young cones, obtainable in August, sliced across, mashed, and used for the same purposes as the gum from the bark blisters.

See also fern, page 48.

Pseudotsuga taxifolia Britt., Douglas Fir

Bella Coola: Gum boiled and taken internally, while warm, as a diuretic for gonorrhoea.

Gum, spread on red cedar bark, applied to cuts. (One informant said that although gum of scrub pine (*see* page 49), hemlock (*see* page 51), and tideland spruce (*see* page 51) were good, Douglas fir gum made cuts worse.)

Gum mixed with dogfish (shark) oil or, if that were not available, eulachon oil, taken, two spoonfuls at a time, with warm water, as an emetic and purgative for colds, rheumatism, gonorrhoea, constipation, intestinal pains, and diarrhoea.

Southern Carrier: Not used.

Gitksan: Not used.

Tsuga heterophylla (Raf.) Sarg., Western Hemlock, and **Tsuga Mertensiana** Carr, Mountain Hemlock

Bella Coola: Leaves chewed and applied to burns.

See also scrub pine (page 49).

Gum warmed and applied to cuts. Not boiled for a diuretic for gonorrhoea.

Burning twigs applied to the skin for various internal ailments.

Southern Carrier: Not used.

Gitksan: Not used.

Picea sitchensis Carr., Tideland Spruce

Bella Coola: Tips of small, but not of large, spruce mixed with blue currant (*Ribes bracteosum* Dougl.), young juneberry (*Amelanchier florida* Lindl.), and crushed branches (leaves and stems) of garden snowberry (*Symphoricarpus racemosus* Michx.), boiled and taken internally for gonorrhoea.

Sap from the peeled trunk taken in doses of from half a cup to a cupful as a laxative from May to August.

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Sekani NE14

B 137 759 Ripe cones boiled, and the decoction taken internally for a pain. Neither an emetic nor a laxative. A bed consisting of a sack of ripe cones, placed on top of hot stones, used by rheumatics. Cones also burned to fumigate rheumatics.

A piece of the bark 5 feet long by 2 feet wide used as a mat in a hot bath for rheumatism. Many stones were heated, a little sand strewn over them, the bark spread above with the inside uppermost, and the patient, naked, lay on the bark, covering himself with one or more blankets. A similar bed, but with the bark covered with a few leaves of devil's club (*Fatsia horrida* Sm. B. and H.), used for chronic backache.

B [752] Gum applied to small cuts, broken skin, and suppurating sores.

Branches used to whip a burned arm or leg until the blood came.

Gum boiled and taken internally while hot as a diuretic for gonorrhoea.

See also scrub pine (page 49).

For use with fern. *See* page 48.

C T 137 759 The buds or new shoots, with the gum sometimes found around the outside when they are about half an inch long, boiled in water, and the decoction taken internally for tuberculosis.

Southern Carrier: New shoots and bark of small branches boiled for about two hours, and the decoction taken internally, one or two cupfuls at a time, for pain in the stomach, but not for vomiting, diarrhoea, or constipation. Said to effect a cure in one day, and preferred to the decoction made of scrub pine (page 49) or aspen (page 54).

Gum from new shoots and small branches, scraped out with a little stick, placed in the eyes for snow-blindness.

S [757] *Sikani:* Inside bark scraped and chewed for a cough.

Needles chewed, and the saliva applied to external sores.

Gum, obtained by splitting the tops, applied with a stick to white spots on the eye.

The "flower" boiled and the decoction taken internally for pain in the chest.

I [287] [164] *Gitksan:* Gum extracted from the wood by boiling in water, added to eulachon oil, salmon oil, bear grease, ground-hog fat, lard, etc., and taken internally before meals for consumption.

Twigs bearing both leaves and bark boiled with entire roots of soapolallie (*Shepherdia canadensis* Nutt.); one cupful of the strong decoction taken internally three times a day for rheumatism.

ARACEAE, ARUM FAMILY

B T 137 759 B [302] *Lysichiton kamtschatcense* Schott., Skunk Cabbage, Yellow Arum

Bella Coola: Roots used with oil as a hair tonic.

Roots boiled, and the sweet decoction taken internally for stomach trouble.

See also white fir (page 50).

Gitksan: Root well mashed with water and applied externally for blood poison and boils. Said to bring boils to a head. For use with a fern (see page 48).

5: Smith E-5 (1920-1923)1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE8

T
137
757
[828]
[756]

Smoke from the burning roots inhaled for bad dreams, influenza, and rheumatism (a remedy avoided by medicine men, lest it destroy their magical power). Roots themselves considered poisonous.

Leaves used to sit or lie on when taking a sweat bath for rheumatism; also spread over the afflicted parts.

Calla palustris L., WATER ARUM

Gitksan: Roots well boiled and the decoction taken internally for cleaning the eyes of the blind, for hemorrhage, for short breath, and influenza.

B
T
137
757

LILIACEAE, LILY FAMILY

Clintonia uniflora Kunth., QUEENS CUP

Bella Coola: Boiled and used to wash the body. One leaf toasted and applied as a poultice to eyes or wounds.

Southern Carrier: Not used.

Gitksan: Not used.

Smilacina racemosa L., FALSE SOLOMON'S SEAL

Bella Coola: Not used.

Southern Carrier: Not used.

Gitksan: Roots boiled and decoction taken internally as a very strong medicine for rheumatism, sore back, and kidney trouble. A purgative. Bark and leaves useless. Roots mashed and bound on cuts.

T
[752]

Veratrum viride Ait., FALSE HELLEBORE

Bella Coola: Small bulbs or scrapings of large bulbs, boiled, and one cupful or less of the decoction, according to the strength of the patient, taken internally for chronic cough, gonorrhoea, constipation, pain in the stomach, and many illnesses. Two or three cupfuls acted as an emetic. Said to be poisonous if eaten raw.

B
T
137
757

Small pieces of the raw root swallowed with a little cold water as an emetic for pains in the stomach. More water taken if all the pieces not vomited. Overdose considered fatal.

See also scrub pine (page 48).

Southern Carrier: Entire roots dried in the sun, and powdered by rubbing on a stone. About a dessertspoonful of the powder taken in hot water as an emetic for sickness. Too strong a decoction considered fatal.[1]

B
T
137
757

SALICACEAE, WILLOW FAMILY

Salix lasiandra Benth., WILLOW

Bella Coola: Six sticks about a foot long charred, and pulverized on a stone. A teaspoonful of the powder taken in a cupful of cold water for diarrhoea. Said to effect a cure in two or three hours.

B
[237]

A piece of the inner bark folded once and the folded edge inserted into a knife cut; other edges then separated and flattened down, and the wound covered with eagle down. Thought to make the pus come out. Same process used to heal incisions in the abdomen made by those who tried to cure pain in the stomach.

B
[752]

Southern Carrier: Not used.

Gitksan: Not used.

B
[771]

[1] The late Dr. C. F. Newcombe informed the writer that this plant seems to be used by every tribe in whose territory it grows.

5: Smith E-5 (1920-1923) 1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE15
Sekani NE14

Salix Scouleriana Hook., WILLOW

Bella Coola: Folded inner bark used like that of *Salix lasiandra* Benth. for cuts; but charcoal from the stick not used for diarrhoea.

Southern Carrier: Not used.

Gitksan: Not used.

Salix sp., WILLOW

Sikani: Young willow chewed and the saliva applied to external sores.

White powdery tops chewed for a cough.

Populus tremuloides Michx., ASPEN, TREMBLING POPLAR

Bella Coola: A quantity of bark from the roots boiled, and the decoction taken internally from seven to ten times a day for gonorrhoea with hemorrhage from the urethra. A very bitter decoction, said to be a good remedy that stopped the hemorrhage.

Southern Carrier: Bark used instead of tideland spruce bark (page 51) to make a decoction for pain in the stomach. Considered inferior to the spruce bark.

Sikani: Bark pulverized by pounding, moistened with water, and applied as a paste to wounds.

Bark scraped, scrapings steeped in hot water, and the decoction taken internally for worms. Caused a stool immediately.

Gitksan: Bark of roots chewed or mashed and put on cuts.

Bark alone boiled, and the decoction taken internally as a purgative. Not an emetic.

Populus trichocarpa T. and G., BLACK COTTONWOOD

Bella Coola: Leaves, ten to fifteen years old, from the lower layers lying rotting on the ground, boiled, and the decoction used as a bath, the patient sitting in it up to his neck for about two hours to cure pain in the body, sort rheumatism. A hot stone added from time to time, and the bath repeated the next day.

The buds with their resin boiled and the decoction used as a hair wash. *See also* white fir (page 50).

Half a cupful of buds, picked some time between December and March, mixed with two roots of cow parsnip (*Heracleum lanatum* Michx.), a half cupful of buds of mountain alder (*Alnus tenuifolia* Nutt.), and a little water, mashed, and applied warm, but unstrained, as a poultice for pains in the lungs or hips like rheumatism. Said to effect a cure in two days, but harmful if left on longer.

See also western dock (page 56).

Southern Carrier: Buds with their resin boiled for one or two hours, and the decoction taken internally for coughs and lung affections.

Resin from the buds applied to the face as a cosmetic, or, with the addition of oil, to repel mosquitoes, black flies, and gadflies.

Roots and bark not used; buds not boiled to make a hair wash.

Northern Carrier: Green roots chewed to a pulp and applied to wounds to stop bleeding.

Inside bark boiled and the decoction used as an eye-wash.

Gitksan: Gummy buds boiled and the resin mixed with bear grease for a hair perfume.

Roots, leaves, and seeds not used.

S: Smith E-5 (1920-1923)1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE15

B+ 139 757 [B72]

Ledum groenlandicum Oeder, Labrador Tea

Bella Coola: Leaves boiled, and the decoction used as a simple beverage, or for pain in the stomach, but not for diarrhoea or vomiting. Neither an emetic nor a purgative.

Southern Carrier: Not used formerly, now as a beverage only.

Gitksan: Leaves boiled, and the decoction used as a diuretic, or merely as a beverage.

[B72]

Gaultheria shallon Pursh, Salal

Bella Coola: Leaves toasted, pulverized by rubbing, and applied to cuts.

Southern Carrier: Not used.

B 139 757

LABIATAE, MINT FAMILY

B+ 139 757

Prunella vulgaris L., Heal-All

Bella Coola: Roots, leaves, and blossoms washed, boiled, and a cupful of the weak decoction taken internally for the heart. Not used for diarrhoea or vomiting.

Southern Carrier: Not used.

Gitksan: Not used.

Mentha canadensis L., Mint

Bella Coola: Entire plant boiled, and the decoction taken internally, as often as desired, for pain in the stomach. Not used for vomiting, constipation, or diarrhoea.

Southern Carrier: Entire plant boiled, and a cupful of the decoction taken internally for the stomach, colds, lung affections, and various ailments.

Gitksan: Not used.

SCROPHULARIACEAE, FIGWORT FAMILY

Castilleja miniata Dougl., Paint-Brush

Bella Coola: Not used.

Southern Carrier: Not used.

Gitksan: Entire plant boiled, and the decoction taken internally for bleeding, stiff lungs, sore eyes, and lame back, possibly caused by kidney trouble. A purgative and diuretic.

Roots boiled and the decoction taken internally for coughs.

CAPRIFOLIACEAE, HONEYSUCKLE FAMILY

B [B53] ●
B [D64]

Lonicera involucrata Banks, Black Twin-Berry

Bella Coola: Leaves chewed and put applied for itch.

Leaves chewed and applied to boils, after they were cut open, to draw out the poison.

Leaves crushed and applied to burns and sores of gonorrhoea.

Bark toasted, pulverized, and applied to sores of gonorrhoea.

Bark boiled and decoction taken internally for cough.

Southern Carrier: Bark boiled for five hours, and the decoction used daily as an eye-wash. Roots, leaves, and berries not used.

Northern Carrier: *See* scrub pine (page 48).

Gitksan: Fresh juice of berries used in sore eyes. Inner bark (when berries not available) soaked in water, and the milky solution used in the eyes.

S: Smith E-5 (1920-1923)1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE15

COMPOSITAE, COMPOSITE FAMILY

Achillea Millefolium L., YARROW

Bella Coola: Leaves chewed and applied to burns.
Southern Carrier: Entire plant, except the roots, boiled, and the decoction taken internally at frequent intervals for colds.
Leaves chewed and applied to sprains and swellings.
Gitksan: The young plant, except the roots, gathered between June 1 and July 15, boiled, and the decoction gargled for sore throat. Roots, marked by the dead stalks, dug out at other seasons and used instead.

Artemisia discolor Dougl., SAGEBRUSH, GREEN WORMWOOD

Bella Coola: Used for medicine.
Southern Carrier: Chewed and applied to sprains and swellings.
Northern Carrier: Sagebrush (sp. ?) steeped in water and the hot decoction taken internally for headache.

Antennaria Howellii Greene, EVERLASTING

Bella Coola: Leaves boiled, and the decoction taken internally for pains in the body, but not for pains in the limbs. Not used for colds.
Southern Carrier: Not used.
Gitksan: Not used.

Taraxacum officinale Weber., COMMON DANDELION introduced

Bella Coola: Roots boiled, and the decoction taken internally for pain in the stomach, but not for diarrhoea or vomiting. Remedy said to have been learned from white men.
Gitksan: Not used.

Lactuca spicata (Lam.) Hitchc., TALL LETTUCE

Bella Coola: Roots boiled, and many cups of the decoction taken internally for heart trouble, hemorrhage, pains in the body (but not in the limbs), for vomiting, or for diarrhoea. Neither an emetic nor a purgative. Milky juice not used.
Gitksan: Not used.

Prenanthes alata (Hook.) Gray, RATTLESNAKE ROOT

Bella Coola: Roots boiled, two or three cupfuls of the decoction taken internally daily for colds. For a baby only a small spoonful given, three or four times a day.
Bella Coola: Chewed, and applied to burns or to any painful part of the body.
Boiled, and two or three cupfuls of the decoction taken internally daily.

Malaxis affine Bland, Moss

Southern Carrier: Entire plant, except the "roots", boiled, and two or three cupfuls of the decoction used to bathe a swollen face.

5: Smith E-5 (1920-1923);1929 NE6 Bellacoola NE6
Carrier NE6
Tsimshian NE15

SKUNK

Spilogale, Spotted Skunk, or **Mephitis**, Striped Skunk

Bella Coola: Oil not used as a remedy.

Southern Carrier: Oil warmed, and a cupful taken as a purgative for worms.

HARE

Lepus americanus columbiensis Rhoads, The British Columbia Varying Hare

Northern Carrier: Hare opened, ruminating stomach containing something like the white of an egg removed, and the liquid applied to a foot blistered by frost-bite. Considered a sure cure.

RED SQUIRREL

Sciurus hudsonicus Egleben

Bella Coola: Opened along the under side and applied as a remedy to badly broken chancres in the groin.

GIANT SLUG

Bella Coola: Slug made to crawl into a baby's mouth to cure loss of skin on the inside of its mouth.

Slug opened, and bound tightly over large cut.

SEA CUCUMBER

Bella Coola: Decoction of the water in which the sea cucumber was boiled, taken internally as a specific against heartburn. Not a purgative.

SPITTLE INSECT

Cercopidae, Spittle Insect, Frog Hopper

Bella Coola: "Fly spit," *i.e.*, the material surrounding a nymph of a spittle insect, applied to sores.

Southern Carrier: Not used.

WOODWORMS

Gitksan: Pulverised and applied to cuts.

COPPER

Bella Coola: Fine particles scraped from clean copper (but not from a weathered green surface) placed in sore eyes.

Gitksan: Copper ground, poured into a vessel of cold water, first water poured off, and second water taken internally as a harmless contraceptive.

CHARCOAL

Northern Carrier: Charcoal daubed under the eyes to prevent snow-blindness.

6:Boas E-1 (1886-ca. 1890)[95]
NEA Bellacoola NEA

They resolved to make an attempt to burn it and to break open the door. On the following day they came up to the village, but the ground on the towers and their guns to such good effect that the enemy had to submit with severe losses. They made still another attempt, but with no better success. They had lost many men, while only two old men of the Tsimshian, Tsemsiyoot and Alkūna by name, and one woman had been hurt. The latter had been killed. When the Kwakiutl turned back a messenger was at once sent up to the lake to call the young men, who then went to Kaquēha to ask for help. The Kwakiutl passed close to Hawk-bird's father's canoe, but they were so terrified by the losses they had sustained that they passed by without an attack or calling it. Two of their number were so ashamed of their defeat that they would rather remain in the enemy's country than return with their friends, and they stayed where Hawk-bird the Tsimshian and the Bilqula were pursuing the fugitives. They had reached the outlet of Dawnish Arm without overtaking them. Then their chiefs resolved to return, as they believed that their enemies had a long start upon them. Later on they learned that the Kwakiutl were at that moment only a few miles from them, about to continue their homeward journey after having encamped at the outlet of the channel. Afterwards the Tsimshian found the two men who had remained ashore. They called them and promised to send them back to their friends, saying that the war had ended, and that they had no grudge against them. The men were, however, too much afraid, and finally starved to death.

Later on the Tsimshian and Bilqula organized an expedition against the Kwakiutl to take revenge for the unprovoked attack. A chief named Kwatlē, whose father was a Tsimshian, while his mother was a Kwakiutl, was their leader. They intended to attack the Lē'qwiłenk and the Kwē'kwałenk. When they approached the villages of the latter they sent a canoe ahead to search for the villages, and to report the number of houses. For two days they were unable to find the villages, which lay in a labyrinth of islands; but finally they found it, and saw that it consisted of sixteen houses. On the next morning they attacked it. The tribe was wholly taken by surprise and almost all of them were killed. Kwatlē's mother lived at this place, and when she heard the Bilqula coming she called at once for her son, and was taken care of by him. Only five men and four women escaped. The Bilqula allowed them to run away, as they had killed as many as they desired. Ānōkwēlems, a chief of the Tsāqēnōkh, was the only man of the Bilqula who was wounded. He died on the way home. They returned, but in the country of the Nā'kwoktq they were overtaken by four Kwakiutl canoes which pursued them. The Bilqula were victorious, but Kwatlē's beloved slave was killed. During the fight two of the women, whom they had taken as slaves, with one boy escaped ashore, and were rescued by the Kwakiutl.

Masonry.

Walls are treated by embroidering with dry bark or with grasses (fig. 952). Sometimes a series of parallel rods is made even overlaps of bark. Projecting house ends are cut, and fastened between splints of cedar bark.

Entrances of church (?) or shelters (?) are given by means of a holy totem, with a semicircular cavity of the wing form of an eagle. Similar pattern is embossed and used as a pattern. Women wear right sandals to prevent